

Inheritance Of The Prophets

peace and blessings upon them

Part 1

This part talks about the basics of Tawheed, and the correct understanding of Laa ilaha Illa Allah.

May gratitude be unto Allah, Lord of all the worlds, and may the Salat (Prayers) & Salaam (Blessings) be upon the sent one, mercy to all the worlds - our Prophet Muhammad (sallAllahu 'alaihi wa sallam) and to his descendants and friends together.

Know this - may Allah have mercy upon you - that Tawheed is Allah's right upon his slaves, and it is the reason for which we were created. Allah (swt) says in **Surah Adh-Dhariyat Ayah 56**:

"And indeed I created not the Jinn & the Ince (mankind) except that they should worship Me."

Tawheed is to assert the Oneness of Allah (swt)'s Lordship, Worship, His Names and Attributes. It is the most just possession a person can have and whoever makes Allah (swt) one in belief and actions has done right by giving all forms of worship to the one who deserves them, and that is Allah (swt) Alone. Allah Ta'ala clearly states:

"Allah bears witness that there is nothing worthy of worship other than Him, and so have the Mala'ika (Angels) and the knowledgeable who are following the righteousness, there is nothing worthy of worship except for him the Aziz (All-Mighty), the Hakeem (All-Wise)." (**Surah Al-Imran: Ayah 18**)

Shirk, on the other hand, is to ascribe partners with Allah (swt) in His Lordship, Worship, Names and Attributes. So who ever commits Shirk has indeed committed the greatest injustice as Allah (swt) said in **Surah Luqman Ayah 13**:

"And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (oppression) indeed."

Muhammad Bin Abdul Wahab said:

'Allah's greatness and enormity is so large that the human brain cannot understand it. Like He (swt) said:

"Verily, Allah grasps the seven heavens and the earth lest they should move away from their places, and if they were to move from their places, there is no one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving." (Fatir 35:41)

This is just a proportion of Allah(swt)'s greatness, yet people who have no power over any good or bad that happens to themselves are placed on Allah(swt)'s level- and this is the greatest form of oppression and the worst form of ignorance. As the pious man (Luqman) said to his son:

"O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (oppression) indeed." (Taareekh Najd - Hussain Bin Ghannaam - Page 583 Daar Ashurooq Publishers)

Tawheed is associated with knowledge as Allah Ta'ala says:

"So Know! That there is nothing worthy of worship except Allah and ask Allah to forgive your sins and those of the Mu'mineen and Mu'minaat (believing men and women), verily Allah knows where you move around and where you rest." (Surah Muhammad, Ayah 19)

Shirk is associated with ignorance as Allah Taala states in **Surah Az-Zumar Ayah 64:**

"Say is it other than Allah you order me to worship Oh you ignorant people?"

So, it is compulsory for you to know what is the Tawheed that Allah (swt) ordered upon you with its conditions & pillars. You must also know the things which nullify it, so that you can be aware and act accordingly to keep your Tawheed for Allah (swt) alone.

Muhammad Bin Abdul Wahab said:

"Know this - may the mercy of Allah be upon you - that the obligation of understanding 'La ilaha illallah' comes before the obligation of Prayer and Fasting, so it is compulsory that the Abd (slave) looks for the meaning of the Shahaada with a much greater effort than he would when looking for the proper manners of prayer, fasting and the prohibition of shirk and belief in Taghut is greater in degree than the prohibition of marrying one's mother and aunt.

So the highest level of Iman is the Shahaada of 'La ilaha illallah' - i.e. everyone should bear witness that all forms of worship are for Allah (swt) Alone, not to a prophet nor an angel nor a leader... this is Allah's right from all his slaves.

To disbelieve in Taghut is to reject and disassociate oneself in belief from all types of false deities and to declare them as sources of Kufr (disbelief) and misguidance, be it Jinn, human, a tree or a stone, and hate them even if it is your own father or brother. As for the one who says *"I do not worship other than Allah"* and then goes and seeks help from a grave such a person has not believed in Allah Alone nor rejected Taghut. This topic requires long research and great effort to understand what Allah (swt) has sent His prophet Muhammed (sallallahu 'alaihi wa sallam) with. We also need to know what the scholars said in explaining the following verse:

"... And whoever rejects Taghut and believes in Allah has grasped the most trustworthy handhold that will never break..." (Surah 2 Al-Baqarah: Ayah 256)

Therefore, everyone should strive to learn what Allah (swt) and His Prophet have taught us through revelation. And anyone who turns away from such teachings, Allah aza wa jal has indeed willed to misguide such a person because he is preoccupied with his life and hence has no excuse when he meets Him (swt) on the final day. And Allah (swt) knows best." (Majmoo' Al Fataawi Wa Rasaail Wal Ajwiba - Khamsoon risaala fe at-Tawheed - By Muhammed Bin Abdul Wahab)

The Conditions of Tawheed: The Conditions of 'La ilaha illallah'

A condition is a necessary requirement for something to be or happen. The conditions of Tawheed are of great importance, it is compulsory on every Muslim to know and implement them in their daily lives. This is because if a person breaks one of these conditions, his Islam is nullified. Look at Prayer for example, if one of its conditions like facing the Qibla (direction towards which Muslims pray) or covering the Awra is violated, then the whole Prayer is invalid.

There are seven conditions of Tawheed (some added an eighth condition):

1. The first condition is Al-i'lm (Knowledge):

It is mandatory upon every individual who pronounces the Shahaada to know what it means.

Allah (swt) says in **Surah Muhammad 47, Ayah 19:**

"So know that there is nothing worthy of worship except Allah..."

Therefore if anyone ignores that Allah (swt) is the only One Worthy of Worship, then his Islam is nullified, and due to this reason knowledge is considered as a basic condition in the acceptance of one's Islam.

Uthman (radhiAllahu anhu) narrated that the Messenger of Allah (sallAllahu 'alaihi wa sallam) said: "He who dies knowing 'La ilaha illallah' (that there is no ilah (god, lord, power) worthy of worship except Allah) shall enter Al-Jannah (Paradise)." [Reported by Muslim]

Abdur Rahman Bin Hasan Aal AsSheikh said:

"The scholars of Ahl Sunnah Wal Jama'ah have stated while discussing the meaning of 'La ilaha illallah' and what makes it and breaks it, that knowledge with absolute belief has been made compulsory by Allah upon everyone and that it is one of the conditions that can make or break the Shahaada.

Al-Wazir (Abul Muthafar) stated in his book Al ifсах: That to testify that there is no ilah but Allah requires that the witness should know fully the meaning of it. As Almighty Allah says:

"So know that there is nothing worthy of worship except Allah..."
(Surah Muhammad, Ayah 19)

Abu'l Muthafar also stated that this declaration of faith (La ilaha illaAllah) consists of the rejection of Taghut and the belief in Allah, therefore when one rejects all ilah's (gods, deities) other than Allah (swt) and then affirms that worship should be directed to no one but Allah (swt), he has disbelieved in Taghut and believed in Allah (swt) Alone."
(Adurur Assaniyya 2/216)

Abdullah Bin Abdur-Rahmaan Aba Batteen said:

"Allah (swt) says:

"This is a message to mankind in order that they may be warned thereby and that they may know that He is One and that the people of understanding may take heed." (Surah Ibrahim 14:52)

It is very important to note that Allah (swt) didn't say "... and that they may say that He is One".

He (swt) says "... and that they may know that He is One."

Allah (swt) also says:

"And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in

the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah)." (Surah Az-Zukhruf Ayah 86)

That is to say they should know in their hearts what they gave witness to with their tongues. The Prophet of Allah (sallallahu alaihi wa sallam) said: "Whoever dies with the knowledge that there is nothing worthy of worship except Allah shall enter Jannah." [Muslim]

The scholars referred to the previous Ayah and others like it as evidence to prove that the first obligation on a person is to know Allah (swt). This Ayah proves that the largest of obligations is the knowledge of the meaning of Laa ilaha illa Allah and that the greatest form of ignorance is to be ignorant of the meaning of Laa ilaha illa Allah. Yet surprisingly, we still find that there are people who if they hear someone talking about the meaning of Laa ilaha illa Allah as rejection and affirmation, they disagree because they think it is not their duty to judge people.

We answer them by saying that everyone is entrusted to learn Tawheed, for which Allah created both the Jinn and the Ins (mankind), and sent all His Prophets and Messengers to call to. You are required to know the opposite of Tawheed, which is Shirk, that Allah (swt) does not forgive nor excuse out of ignorance, and it is also forbidden to blindly follow on this matter because it is the cornerstone and root of one's Islam. Therefore anyone who does not enjoin the good and forbid evil is surely led far astray especially because the greatest good is Tawheed and the worst evil is Shirk." (Addurar Assoniyya 58/12)

Abdul Latif Bin Abdur-Rahmaan Bin Hasan Aal Ashaikh said: Muhammad Bin Abdul Wahab said: "Anyone who says the Shahaada without knowing its meaning and without living or acting according to it is not a Muslim. In fact it would be used against him." (Addurar Assaniyya 535/12)

Allah (swt) called the Munafiqeen liars after they came with false testimony claiming to be Muslims. They had verbally accepted Islam but Allah (swt) exposed them as liars when He (swt) says:

"If the hypocrites come unto you and say: we bear witness that you are a Messenger of Allah: and Allah knows that you are his Messenger and Allah bears witness that the hypocrites are liars." (Surah Al-Munafiqoon, Ayah 1)

And from this we conclude that iman is achieved through belief in theory and practice. As for the one who says 'La ilaha illa Allah' and then goes and worships others besides Allah, his Shahadah is invalid

even if he prays, gives Zakat (alms), fasts and implements all the other Islamic rituals.

Allah aza wa jal addresses him in the Quran and says:

"Do you believe in part of the book and disbelieve in another part..." (Surah 2, Ayah 85)

2. The second condition of Tawheed is Al-Yaqeen (Certainty):

After a person learns Tawheed and understands the meaning of 'La ilaha illallah', he must have absolute certainty about the fact that all forms of worship should be directed to Allah (swt) Alone and entertain no doubt or hesitation about it. Allah (swt) says:

"Only those are the believers who have believed in Allah and his Messenger, and afterward doubt not but strive with their wealth and lives for the Cause of Allah. Those! they are the truthful people." (Surah Al-Hujraat Ayah 15)

In a hadith of the Prophet (salliAllahu 'alaihi wa sallam), he is reported to have said: "I bear witness that there is nothing worthy of worship other than Allah and that I am the Messenger of Allah. Any slave who meets Allah and has no doubt about the truth of those two statements shall be placed in Jannah." [Bukhari and Muslim]

3. The third condition of 'La ilaha illallah' is Al-Qubool (Acceptance):

Once a person has learnt Tawheed and the meaning of 'La ilaha illa Allah' and has Al-Yaqeen, he must next verbally acknowledge that he has accepted the Shahaada and never deny it for any reason other than Ikrah (Compulsion). Allah Taala says in **Surah As-Safaat Ayah 35-36:**

"Truly when it is said to them La ilaha illallah, they puffed themselves up with pride. And they would say "Are we going to abandon our alihah (gods) for an insane poet."

4. The fourth condition of Tawheed is Al-Inqiyaad (Compliance):

After a person has learnt Tawheed and the meaning of 'La ilaha illa Allah' and has Al-Yaqeen and has passed Al-Qubool, he next has to strive towards 'La ilaha illa Allah' with his actions and comply with what it requires. They should reject all false deities and direct all forms of worship to Allah (swt) Alone. Allah Taala says in **Surah An-Nisaa, Ayah 65:**

"But no by your Lord they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions and accept them with full submission."

Note that the difference between Al-Qubool and Al-Inqiyaad is that Al-Qubool is accepting the Shahaada verbally but Al-Inqiyaad is acting according to what the Shahaada requires.

Abdur-Rahman Bin Hasan Al Ashaikh said:

"It is not enough to claim to be a Muslim or to verbally declare 'La ilaha illa Allah'. What Islam really means is to assert Allah (swt)'s Oneness and submit fully to Him in terms of Lordship and worship both theoretically and practically. Allah Taala says:

"And whoever rejects the Taghut and believes in Allah has grasped the most trustworthy handhold that will never break..." (Surah Al-Baqarah Ayah 256)

And He (swt) also says:

"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not." (Surah Yusuf Ayah 40) (Addurar Assaniyya - The Book of Tawheed 264/2)

5. The fifth condition of Tawheed is As-Sidq (Truthfulness):

Once a person has understood Tawheed and the meaning of 'La ilaha illa Allah' and accepts it with full certainty and absolute compliance to its requirements, he should be truthful in what he has done. The Prophet (sallAllahu 'alaihi wa sallam) said: "Allah shall forbid the fire from anyone that bears witness truthfully from his heart that there is nothing worthy of worship except for Allah and that Muhammed is his slave and messenger." [Bukhari and Muslim]

The Prophet (sallAllahu alaihi wa sallam) also said: "Whoever says La ilaha illa Allah truthfully shall enter Jannah." [Reported by Ahmad]

As for someone who declares Tawheed with his tongue and then rejects what it means in his heart then his Tawheed will not be accepted and it will not save him as Allah (swt) clearly states about the Munaafiqeen when they said: "we bear witness that you are a Messenger of Allah"

(Surah Al-Munaafiqeen: Ayah 1) Allah taala answered them by saying: "When the hypocrites come to you (O Muhammad), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed." **(Surah Al-Munaafiqeen Ayah 1)**

Allah (swt) has also called them liars by saying: "And of the people are those who say - we have believed in Allah and in the final day while in fact they believe not." **(Surah Al-Baqarah Ayah 8)**

6. The sixth condition of Tawheed is Al-Ikhlaas (Sincerity):

After a person has learnt Tawheed and the meaning of 'La ilaha illa Allah' and has Al-Yaqeen, Al-Qubool, Al-inqiyaad and has done it with As-Sidq he next has to have Al-Ikhlaas. Al-Ikhlaas is to make all forms of worship for Allah Alone, not for anyone or anyone else. Allah Ta'ala says:

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone and perform Salat, and give Zakat, and that is the right religion." **(Surah Al-Bayyina Ayah 5)**

Also in the meaning of Al-Ikhlaas is that the person should not pronounce their Islam with the willingness to please anyone or anything other than Allah (swt). The Messenger of Allah (sallallahu alaihi wa sallam) said: "Allah has forbidden to the fire the one who says 'La ilaha illa Allah' in the cause of Allah." [Reported by Bukhari & Muslim]

He (sallallahu alaihi wa sallam) also said: "The happiest people with my intercession on the day of Judgement are those who say 'La ilaha illa Allah' sincerely from their hearts (to Allah)." [Bukhari]

7. The seventh condition of Tawheed is Al-Mahabba (Love):

After a person has learnt Tawheed and the meaning of 'La ilaha illa Allah' and has Al-Yaqeen, Al-Qubool, Al-inqiyaad and has done it with As-Sidq and Al-Ikhlaas, he should love the fact that the only one worthy of worship is Allah (swt) and show his love for Allah (swt) with his tongue. Allah ta'ala says:

"And of mankind are some who take others for worship besides Allah as Andaadan (rivals). They love them as they love Allah. But those who believe love Allah more. If only, those who do wrong could see, when they will see the torment, that all power is with Allah, and that Allah is

Severe in punishment." (Surah Al-Baqarah Ayah 165)

Abdur-Rahmaan Bin Hasan Aal Ashaikh said:

"Most people ignore the meaning of 'La ilaha illa Allah', and even if they declare it with their tongue, they have denied its meaning. One should pay attention to these six or seven conditions without which one cannot be safe from Kufr (disbelief) or Nifaaq (hypocrisy). A person can only become a Muslim if these conditions are met and implemented because the heart should confirm with the tongue in terms of theory, knowledge, action, practice, belief, acceptance, love and compliance.

So knowledge is essential as opposed to ignorance, sincerity as opposed to Shirk and truthfulness as opposed to lies unlike the Mushrikeen and the hypocrites. Certainty is also essential as opposed to doubt, because one can say Laa ilaha illa Allah... and be doubtful of its meaning and requirements. Love as opposed to hatred, and acceptance as opposed to rejection, because one can understand its meaning but rejects it; as was the case with the Pagan (Mushrikeen) Arabs.

Compliance with 'La ilaha illa Allah' as opposed to shirk in the sense that the one who does not act according to it and complies with its requirements will certainly be a Mushrik (a person who associates partners with Allah aza wa jal). So anyone who fulfills all these conditions, has gained the light with which he worships Allah aza wa jal and he has ultimately followed the right and straight path." (Addurur Assaniyya - The Book of Tawheed 255/2)

Although it is clear from these seven conditions that one has to reject the taghut some scholars added it as an eighth condition.

8. The eighth condition of Tawheed is Kufr bi't Taghut (Rejecting the taghut):

Allah ta'ala says:

"And We have indeed sent to every nation a messenger (saying to his people): 'Worship Allah alone and reject (avoid) the Taghut.'" (Nahl 16/36)

"Have you not seen those who claim to have faith in that which has been revealed to you, and that which was revealed before you, and they wish to go for judgement (in their disputes) to the Taghut, when they have been ordered to reject them? But the Devil wishes to lead them far astray." (Nisa 4/60)

"There is no compulsion in the Religion. Verily, the right path has become distinct from the wrong path. So whoever disbelieves in the Taghut and believes in Allah, then he has taken hold of the firmest handhold that will never break. And Allah is the All-Hearer, the All-Knower." (Baqarah 2/256)

And Rasulullah (salliAllahu alayhi wa sallam) said:

"Who says that there is no god worthy of being worshiped except Allah and rejects everything what is worshipped beside Allah, his property and blood became inviolable, an their affairs rest with Allah (Azza wa Jalla)." (Muslim, Hadith no: 23)

Pillars of Tawheed

Every Muslim should know that the Tawheed we are entrusted to fulfil has two main pillars. If anyone fails to meet them then he won't be regarded as a Muwahid (Monotheist) and his Shahaadah will not benefit him at all. As it is the case with prayer, which has pillars like prostration and tashahud, and if they are violated in any way, the whole prayer becomes invalid.

The first pillar of Tawheed is the rejection of 'Taghut' and the second pillar is the 'belief in Allah'. Allah aza wa jal says in **Surah Al Baqarah: Ayah 256:**

"There is no compulsion in religion. Verily the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower."

The "**trustworthy handhold**" mentioned in the above Ayah is 'La ilaha illa Allah'.

In Sahih Muslim, the Prophet (sallAllahu 'alaihi wa sallam) is reported to have said "He who says 'La ilaha illa Allah' will find that his life and his property are protected and his reward is with Allah."

First pillar of Tawheed: "The disbelief in Taghut"

It is very important to know that one can never be a monotheist until he completely disbelieves and rejects 'Taghut'. This can never be achieved

until he knows the meaning of the word Taghut'. Literally speaking, the word 'Taghut' derives from the verb 'Tagha' which means 'to exceed the proper bounds or limits.' Allah (swt) says:

"Verily when the water rose beyond its limits (Tagha) (Nuh's flood). We carried you (mankind) in the floating (ship)." (Surah Al Haqqa 69: Ayah 11)

The definition of Taghut in Shariah is 'anyone who exceeds the proper limits by ascribing to himself any of the rights of Allah (swt) and makes himself a partner with Allah (swt)'. Allah (swt) says in **Surah 79 An-Naz'iat Ayah 17**:

"Go to Fir'aun; verily, he has transgressed all bounds (Tagha) (in crimes, sins, polytheism, disbelief)."

In other words a Taghut is any one who ascribes to himself one of the acts of Allah (swt), such as creation, provision or legislation or ascribes to himself any of the attributes of Allah(swt), such as knowledge of the ghaib (unseen). A person may also become a Taghut if he/she allows certain acts of worship to be directed to him/herself. Acts such as invocation, offering, sacrifice or legislation. So anyone who ascribes to himself any of the above acts of worship he has become a Taghut and a partner with Allah (swt).

Imam Malik (may Allah have mercy on him) defined Taghut as:

"Anything or anyone worshipped apart from Allah(swt) and this is a general definition, which includes a lot of things that are worshipped such as idols, graves, stones, trees and other such inanimate objects. This definition also includes Satan (the biggest Taghut), witches, soothsayers (claiming knowledge of the unseen), those who are pleased with people directing acts of worship to them, and those who legislate (making things halal and haram). All these are Tawaghit (Plural of Taghut) that every Muslim should disassociate himself from them and from those who worship them."

Muhammad Bin Abdul Wahab said:

"The Tawaghit are many and their heads are five.

1) Satan who invites people to worship other than Allah (swt). Allah (swt) says in **Surah 36:60**:

"Did I not command you Children of Adam, that you should not worship Shaitan. Verily he is a plain enemy to you."

2) The oppressive ruler who changes the laws of Allah (swt). Allah azawajal says in **Surah An-Nisaa, Ayah 60**:

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaitan wishes to lead them far astray."

3) The one who does not govern by what Allah(swt) has revealed. Allah (swt) says in Surah Al Maidah, Ayah 44:

"Verily, We did send down the Taurat, therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allah's Book. Therefore fear not men but fear Me and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed are the Kafirun (disbelievers)."

4) The one who claims knowledge of the unseen. Allah(swt) states in Surah Al-Jinn, Ayah 26:

"The All-Knower of the Ghaib(Unseen), and He reveals to none His Ghaib."

5) The one who is worshipped and pleased with it. Allah(swt) says in Surah Al-Anbiya, Ayah 29:

"And if any of them should say: "Verily I am an ilah (god) besides Him" such a one We should recompense with Hell. Thus We should recompense the Zalimun (polytheists and wrongdoers)."

Muhammad Bin Abdul Wahab also said concerning the last verse of Surah Al-Kahf...

"... associate none as a partner in the worship of his Lord ..." so know may Allah have mercy on you, that those who understand this verse perfectly are the ones who totally distinguish between the unity of Lordship and unity of worship, and know that most people are either Tawaghit who challenge Allah aza wa jal in His Lordship or people who worship them or others who have doubts about what Allah (swt) has revealed to His Prophet and do not differentiate between the deen of our Prophet (sallAllahu 'alaihi wa sallam) and the deen of the Christians."

How to disbelieve in Taghut

And know, may Allah aza wa jal enlighten your hearts that the rejection of Taghut requires five steps.

1) The belief that worshipping Taghut is False (Batil). Allah (swt) says:
"That is because Allah- He is the Haq (Truth) and what they invoke besides Him is Batil (falsehood). And verily Allah - He is the Most High, the Most Great." (Al Hajj: Ayah 62)

2) Avoid worshipping Taghut as Allah (swt) states in **Surah An-Nahl, Ayah 36**:

"And verily, We have sent to every Ummah (nation), a Messenger proclaiming "Worship Allah and avoid Taghut". Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied."

And Allah (swt) also says in **Surah Al-Hajj, Ayah 30**:

"That (Manasik- prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idols, and shun lying speech."

It is very important to know, may Allah guide you, that one way of worshipping Taghut and all false deities is to go to them for judgement, vow to them and ask them for support and help.

Ibn Kathir said in his tafseer of Surah Al-Baqarah: Ayah 256, that Taghut is Shaitan because he embodies every evil path that the people of Jahiliya were in; from worshipping idols, going to them for judgment and asking them for support. It is also very important to acknowledge that Taghut must be avoided by means of belief, tongue and action. No one can therefore avoid Taghut without testifying through these means because some may reject Taghut by their tongue and action, but not by belief; that is the case of hypocrites. Others may avoid Taghut by belief and not by tongue such as those who take the oath to respect the idols and Tawaghit. There are also others who reject Taghut by belief but not by action, like those who prostrate to the Tawaghit, vow to them or go to them for judgement."

Suleman ibn Abdullah Al Asheikh says in his **Tafseer Al Aziz Al Hameed (pg. 419 explaining Ayah 60 of Surah An-Nisaa)**:

"In this verse there is strong evidence that to avoid going to the Taghut for judgment, which is anything other than the Quran and the Sunnah is compulsory - and that anyone who goes to the Taghut for the judgment is not a believer or a Muslim. And here, there is a very important point

that Allah (swt) orders us to disbelieve in Taghut in respect of the acts of worship that are directed towards Him and which should be directed to Him Alone. Therefore if the Taghut is one that the people call upon for support, then we should not ask him for support. And if the Taghut is the one to whom people offer their sacrifices, then we as Muslims should not do so to him. And if the Taghut is one to whom people go for judgment, then we should not go to him for judgment."

Ibn Taymeeyah said:

"And that is why anyone to whom people go to for judgment other than the Quran and the Sunnah is called Taghut." (**Majmooal Fatawa pg.20**)

Ibn Al-Qayyim wrote:

"The Taghut of every people is the one whom they go to for judgment apart from Allah and His Messenger." (**Aalamul Mouaquiin: 40,141**)

3) To show Enmity: Allah (swt) reports us about what Ibrahim (as) said to his people in **Surah Ash- Shu'ara, Ayah 77**:

"Verily, they are enemies to me, save the Lord of the Alamin (mankind, jinn and all that exists)."

4) To show Hatred: Allah (swt) says in **Surah Al-Mumtahinah, Ayah 4**:

"Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people; "Verily, we are free from you and whatever you worship besides Allah; we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone"- except the saying of Ibrahim to his father, "Verily I will ask forgiveness for you, but I have no power to do anything for you before Allah"- "Our Lord! In you we put our trust, and to You we turn in repentance and You is (our) final Return."

In Addorar Assonniah (pg. 91/93) ii states explaining **Surah An Nahl: Ayah 36**: "And verily, We have sent to every Ummah (nation), a Messenger proclaiming "Worship Allah and avoid Taghut." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied." They said this verse means that if a person worships Allah (swt) through total obedience and love but does not hate Mushrikeen and their actions and does not show enmity towards them, he has not avoided Taghut and therefore is not regarded as a Muslim, even if he shows piety by making Qayaam (praying all night) or fasting through day. He is in fact like someone who prayed

with Jannaba (ritual impurity) or someone who fasts voluntarily during a hot day and commits adultery in the month of Ramadhan.

5) To consider the Taghut, anyone who worships him (the Taghut) and takes him as protector and anyone who comes up with any other religion than Islam as a disbeliever.

Muhammad Bin Abdul Wahab said:

"So know that the first divine obligation on us is the disbelief in Taghut and the belief in Allah and the evidence for this is **Surah An Nahl: Ayah 36**:

"And verily, We have sent to every Ummah (nation), a Messenger proclaiming "Worship Allah and avoid Taghut". Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied."

The attributes of the disbelief in Taghut is to believe in the falsehood of worshipping other than Allah (swt), to avoid it, to hate it, to consider anyone who does not avoid it as a disbeliever and show enmity towards them.

He also said: "So cling to the roots of Deen from the beginning to the end and from base to head. Know, understand and love 'La ilaha illa Allah' and the Muslimeen testifying to this, to make them your brothers even if they are far from you. And disbelieve in Taghut, show enmity towards them, hate them and show enmity towards anyone who loves them and argues about them or does not consider them as Kafirs (disbelievers). Hate anyone who invents a lie against Allah (swt) by claiming that it is not his duty to judge them because Allah (swt) has indeed ordered him to disbelieve in them, and disassociate himself from them even if they are his own brothers or sons."

Second Pillar of Tawheed: "Belief in Allah"

The belief in Allah (swt) means to assert Allah (swt's) Oneness in Lordship, Worship, Names and Attributes.

1. The belief in Allah (swt)'s Lordship (Rububiyah):

That is to believe in Allah (swt)'s acts which are specific to Him Alone

like creation, provision, legislation and others and not to ascribe any of these acts to other than Allah (swt). Allah (swt) says in **Surah 30 Ar-Rum, Ayah 40**:

"Allah is He Who Created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the day of Resurrection). Is there any of your partners that do anything of that? Glory is to Him! And Exalted is He above all that they associate (with Him)."

2. The belief in Allah (swt's) names and attributes.

That is to believe in all the names and attributes that Allah (swt) has affirmed for Himself without disablement, distortion, likening and without looking at the manner or the way of His Attributes. One must ascribe all these names and attributes to Him Alone as Allah (swt) states in **Surah-An Nahl, Ayah 65**:

"And Allah Sends down water from the sky, He revives the earth therewith after its death. Verily in this is a sign for those who listen."

3. The belief in Allah (swt)'s Uloohiyah (Worship):

That is to believe that Allah (swt) is the only one to be worshipped and that all acts of worship like bowing, prostrating, invoking, vowing and others should be directed to none but to Allah (swt) Alone. Allah (swt) states in **Surah 4 An-Nisa, Ayah 36**:

"Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hand possess. Verily, Allah does not like such as are proud and boastful."

How can a person be a muwahhid (monotheist)?

Firstly a person should know the divine rights of Allah (swt) and they are three:

- 1.** All the acts that are specific to Allah (swt) alone which no-one should ascribe to other than Allah (swt): not to an angel or messenger. For instance, only Allah (swt) can create from non-existence and can provide from nothingness. Only Allah (swt) can give life, death, benefits or harm, arranges every affair from the heavens to the earth, manages the universe and also legislates.

2. All the names and attributes, which no one should ascribe to other than Allah (swt). For example some of Allah (swt)'s names are "Allah", "Al Ahad" (the One), "As Samad" (the Self-sufficient), "Ar Rahman" (the Beneficent), Al Qudoos (the Holy) and others. As for the attributes, Allah (swt) is omnipotent, omniscient and that He Alone Hears everything remote or near, along with other attributes that are specific for Him Alone.

3. All the acts of worship that should be directed to Him Alone because it is He Who Created and provided us and gives us life and causes us to die. Allah (swt) says in **Surah 30, Ayah 40**:

"Allah is He Who Created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the day of Resurrection). Is there any of your partners that do anything of that? Glory is to Him! And Exalted is He above all that they associate."

Allah (swt) also says in **Surah 2, Ayah 21**:

"O mankind! Worship your Lord Who created you and those who were before you so that you may become Al-Muttaqun."

And in a Hadith reported by both Bukhari and Muslim Muaad ibn Jabal (radhiAllahu anhu) said, "I was riding a donkey behind the Prophet (sallAllahu 'alaihi wa sallam) then he said "O Muaad! Do you know the right of Allah on his slaves and the right of the slaves on Allah. Muaad said "Allah and His Messenger know best. He (sallAllahu 'alaihi wa sallam) said: „The right of Allah on His slaves is that they should worship Him and not ascribe partners with Him, and the right of the slaves on Allah is not to punish anyone who does not commit shirk.“ He (Muaad) said, "shall I tell people the good news" He (sallAllahu alaihi wa sallam) said " Don't do so lest they settle on this." (Meaning, they will neglect doing good deeds)

And among these acts of worship are invocation, bowing, prostration, love, exaltation, fear, hope, repentance, submissiveness, reliance, vowing, sacrifice, asking for help and going to for judgment. So if anyone directs any of these acts to other than Allah (swt), he becomes a Mushrik, even if he prays, fasts, goes to Hajj and claims to be a Muslim.

Secondly, a person should assert Allah aza wa jal's Oneness and worships Him by belief, tongue, and action, because worshipping Allah is based on two main pillars; the disbelief in Taghut and belief in Allah (swt).

The disbelief in Taghut is the first pillar of Tawheed and this pillar cannot be fulfilled until the person rejects the Taghut by belief, tongue, and action, so if one of these requirements is violated, then the person cannot be regarded as a disbeliever in Taghut. For instance, if a person believes that Allah (swt) Alone is Al-Hakim (the Legislator) and declares this with his tongue, but later commits Kufr by appointing someone in a legislative authority which reserves the absolute right to legislate, then this person has committed Shirk by ascribing an act which is specific to Allah (swt) Alone to other than Allah.

Muhammad bin Abdul Wahab said: "So know that the Deen of Allah (swt) is in the heart in terms of belief, love and hatred, and in the tongue in terms of verbally pronouncing the shahaadah, and in the limbs in terms of implementing the pillars of Islam and avoiding actions which drive out of Islam. Therefore if any of these requirements are violated, the person becomes Kafir or Murtad (apostate)."

The belief in Allah (swt) is the second pillar of Tawheed. This pillar cannot be fulfilled until the person asserts Allah (swt)'s oneness and worships Him by belief, tongue and action. So if any of these requirements are violated, then the individuals' belief in Allah (swt) is insufficient.

Muhammad bin Abdul Wahab also said (regarding this): "There is no disagreement within the Muslim Ummah that Tawheed is by heart- which is knowledge, by tongue- which is verbal declaration, and by action- which is implementing what Allah (swt) orders and forbids. So if any of these are violated, the person cannot be regarded as a Muslim. And if the individual acknowledges Tawheed and does not implement it, he is an obstinate Kafir (disbeliever) like Iblis (Shaitan) and Fi'raun, or if he implements Tawheed without believing in it, he is a pure Munafiq (hypocrite) who is worse than a Kafir."

Abdullah ibn AbdurRahman Aba Battin said:

"When the Muslim knows the greatness of the Shahaadah and its requirements and this should be by belief with the heart, articulation with the tongue and action with the limbs. So if one of these requirements is not met, the person is not regarded as a Muslim- as Allah (swt) has mentioned and explained this in His Book (Quran). If a person was a Muslim implementing all the pillars of his Deen, then he said or did anything that contradicts the Shahaadah, all that he did would not benefit him as Allah (swt) said about those who talked about the Sahaba (Companions of the Prophet (sallAllahu 'alaihi wa sallam) after the battle of Tabuk:

"Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were the Mujrimun (disbelievers, polytheists, sinners)." (**Surah At Taubah: Ayah 66**)

And in the same Surah but **Ayah 74** Allah (swt) says:

"They swear by Allah that they said nothing (bad), but really they said a word of disbelief, and they disbelieved after accepting Islam, and they resolved with that which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they will repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this wordly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper."

What Nullifies the Shahadah?

Nawaqid is the plural form of the word 'Naqid'. Naqid means 'what negates and invalidates'. It is therefore very important to know that Tawheed has some Nawaqid, which nullify one's Islam. For example in Salah (prayer), there are many factors that invalidate it, for instance if a person laughs, eats or drinks while praying, his prayer is invalid. Nobody who commits even a single one of these nullifiers can be a Muslim. If a Muslim commits any of the things that nullify Tawheed, then he becomes a Murtad, Mushrik and Kafir.

The factors that nullify one's Islam are as follows:

1) To ascribe partners with Allah (swt). Allah (swt) says in **Surah Az-Zumar, Ayah 65**:

"And indeed it has been revealed to you (O Muhammad), as it was revealed to those (Messengers) before you " If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be amongst the losers."

2) To take between oneself and Allah (swt) mediators whom people ask for intercession and depend on them. Allah (swt) says in **Surah 10 Yunus, Ayah 18**:

"And they worship besides Allah things that hurt them not, nor profit them, and they say "These are our intercessors with Allah" Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as

partners (with Him)!"

And that is the case for those who go to graves of pious men and direct towards them different types of acts of worship like invocation, vowing, sacrifice and circumambulation, believing that the dead and buried will be their intercessors on the Day of Judgement.

3) To consider as Muslims those who ascribe partners with Allah (swt) or those who commit Kufr or to have doubts about their belief, that is to say to have doubts about those whom the Ummah unanimously acknowledges as Kafir or Mushrikeen, such as people like the Jews, Christians, and atheists and pagans. In fact there is no difference between the Mushrikeen in Jahiliya, who plainly admit their shirk and the Mushrikeen of today who claim to be Muslims and then commit Shirk either in Allah (swt)'s Lordship, Names and Attributes and Worship.

Shawkani said:

"In fact Shirk is not merely a name but rather it is an act specific to Allah (swt) which is either ascribed or directed to other than Allah (swt). So we know shirk from acts regardless of the names people use to call it." (Addurar anNaddeed- among the salafi letters- pg.18)

4) To mock at any aspect of Allah (swt)'s Deen. Allah (swt) says:

"Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were the Mujrimun (disbelievers, polytheists, sinners)." (Surah At Taubah, Ayah 66)

5) Witchcraft: the kind which people use to divide husband from wife and cause them to hate one-another, or the kind that a woman uses to make her husband love her. All of this is regarded as Shirk because of the belief to push back harm or gain benefit with means other than Allah (swt). Therefore anyone who practices this has apostated or become Mushrik or Kafir. Allah (swt) says in **Surah al-Baqarah: Ayah 102**:

"They followed what the Shayatin (devils) gave out in the lifetime of Sulaiman. Sulaiman did not disbelieve, but the Shayatin disbelieved teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things till they had said, "We are only for trial, so disbelieve not (by learning magic from us)". And from these (angels) people learn that by which they cause separation between man and wife, but they could not thus harm anyone except by Allah's' Leave. And they learn that which harms them and profits them not. And

indeed they knew the buyers of it would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew."

6) To support and help the Mushrikeen against Muslims. Allah (swt) says in **Surah 5, Ayah 51**:

"O you who believe! Take not the Jews and the Christians as Auliya (friends, helpers and protectors), but they are Auliya of each other. And if any amongst you takes them as Auliya, then surely he is one of them. Verily Allah guides not those people who are Zalimun (polytheists, wrongdoers)."

7) To take the oath to respect the idols or invented man-made laws and constitutions of Taghut.

Muhammad bin Abdul Wahab said in one of his letters (**Kashf Ashobohat**):

"So when you know for certain that some hypocrites who went to conquer the Romans with the Prophet (sallAllahu 'alaihi wa sallam) became Kafir for a word they uttered jokingly, it becomes apparent to you that anyone who utters or performs kufr out of fear from lack of money, out of honour, or for the sake of complying with someone's moods or whims is in greater degree of Kufr than those who were just joking."

8) To love anything or anyone with Allah (swt) equally.

Ibn Al-Qayyim said: "And that is why shirk is considered as the greatest sin and that the root of shirk is the one related to love. Allah (swt) says in **Surah 2: Ayah 165**:

"And of mankind are some who take (for worship) others besides Allah as rivals. They love them as they love Allah. But as for those who believe love Allah more. If only those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment." (**Al Jawab Alkafi: chapter At-tayammum**)

What distinguishes a Muslim from a Mushrik (polytheist)?

1. Allah Ta'ala did not create us purposelessly, but He sent to us a messenger with a book, which is the Qu'ran. So whosoever obeys and acts according to its teaching enters Al-Jannah (Paradise) and whoever disobeys and ignores its teachings will enter Jahanam (Hell). Allah

Ta'ala says in **Surah Al Muzzammil, Ayah 15:**

"Verily We have sent to you a Messenger to be a witness over you, as We did send a Messenger (Musa) to (Fir'aun)."

2. Allah Almighty created us for a reason, which is to worship Him with total sincerity and submissiveness. Allah Ta'ala says in **Surah Adh-Dhariyat, Ayah 56:**

"And I (Allah) created not the Jinn and Mankind except that they should worship Me (Alone)."

And He (swt) also says in **Surah Al Baiyinah, Ayah 5:**

"And they were commanded not, but that they should worship Allah, and worship none but Him Alone, and establish As-Salat (prayer) and give the Zakat, and that is the right Deen (religion)."

3. If Shirk is committed then all of one's deeds are not accepted and that every sin can be forgiven except for Shirk. Allah Ta'ala says in **Surah Az-Zumar, Ayah 65:**

"And it has been revealed to you (Muhammed), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers."

And in Surah 4 An-Nisa, Ayah 48, Allah (swt) says:

"Verily Allah forgives not that partners should be set up with Him, but He forgives except that to whom He Wills, and they will not be dealt with injustice, even equal to the extent of a Fatila (a scaly thread in a long slit of a date-stone)."

Allah the Almighty again reminds us in **Surah Al-Maidah, Ayah 72:**

"Surely, they have disbelieved who say: " Allah is the Messiah (Isa, Jesus), son of Maryam." But the Messiah (Isa) said:" O Children of Israel! Worship my Lord and your Lord." Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and sinners) there are no helpers."

4. If one's deeds are correct but not sincere then they are not accepted. Similarly, if they are sincere, but not correct, they are not accepted either. Therefore for a person's deeds to be accepted, they need to be both correct, that is to say abiding with the way of the Prophet (sallallahu 'alaihi wa sallam), and sincere. That is why Allah Ta'ala speaks of the people of the Scriptures in **Surah Kahf, Ayat 103/104:**

"Say (O Muhammad) " Shall We tell you the greatest losers in respect of

their deeds? Those whose efforts have been wasted in this life while they thought they were acquiring good by their deeds."

These verses are not in fact specific to the people of the scriptures, but rather apply to anyone whose deeds do not conform with the Shariah of Muhammad (sallAllahu 'alaihi wa sallam).